

You have bidden us go forward, brethren, and our first step, in obedience to that bidding, has brought us to your doors. We ask of you the needed funds—we ask of you the suitable men—we ask your sympathies and your efforts, your counsels and your prayers.

During the last year of our labors, the burden of this undertaking has rested mainly on the State of New York. Its sixty thousand Baptists, were they able, are not entitled, to monopolize the honor and the reward of this good work. The object is one consulting the common good of our Union, and no section of our country should be allowed to engross the whole care, and expense, and credit of this enterprise.

In sending forth our agents, we wish, according to a resolution adopted by the same meeting, at Richmond, to employ men whom God has most largely blessed with success and influence, as pastors—not young and untried men, but those who are known to the denomination—men who shall not exhaust the soil at one crop, but having gleaned its first scanty ears, shall leave it more richly manured for a succeeding harvest—men, who shall, not merely gather the contributions of the churches, but preach the gospel as they go, and shed abroad them a holy and a healing influence over those portions of our vineyard, which may have been heretofore the scenes of discord, or have become known as the seat of doubt and indifference, regarding the benevolent enterprises of the day. The churches must consent to sacrifice their pastors, in order to admit of this measure; and pastors must deny themselves, to undertake this charge. Our churches also must be prepared to look upon agents, not with scowling dislike, as unwelcome and importunate mendicants; but they should be cheerfully hailed, as affording the channels for transmitting abroad, upon the fields so long desolate, the treasures which the churches had been long anxious to pour forth.—They should be regarded, not as interfering with the local and more limited missionary efforts of a neighborhood or a State, but as preparing only to deepen and prolong the channels through which the charities of the church may flow forth in a stronger stream, upon the world. And with the cause of Foreign Missions so closely and so deservedly bound up in the hearts of our brethren, our society intermeddles but to aid and advance it. The object is one. Our churches at home need strengthening and training, and multiplying; and all that they may become thereby but the more numerous & the more copious fountains, for swelling the tide of missionary feeling, that from Christian lands is fast setting out towards shores long unvisited by the gospel. Our objects, we regard not only as kindred, but as being one and indivisible; for Foreign & Home Missions are merely the farther and the nearer sides of the same great net that is to envelope and gather in all nations.

We will not aim to ply you with appeals to sectarian pride, although we might tell you of the need and the value of union to our branch of the Christian Church. But we would strike deeper for the roots of our hope and of your duty. We tell you of perishing millions, dwellers in your own land, who look to you now for the relief of their spiritual wants, or who will look to you, in the last day, as their guilty abettors and accomplices in the ignorance, the errors, and the wickedness that shall have destroyed them. We tell you of a Savior, and of his love to you, and of the message he left with you, after having brought it to you. The freely given gospel we bid you freely give. And as the stewards of your God, for all the wealth, influence, and talent that belongs to you, we ask you, brethren, will you suffer the American Baptist Home Mission Society to have but one hundred missionaries, when the churches already planted need well-nigh three thousand, to supply posts now vacant, and the fields inviting us might well employ as many more? At the least estimate, shall one hundred do the work of four thousand?—Shall the Society, that bears your name, any longer creep along the shore, timidly skirting the coast; or will you, now, brethren, launch it fairly upon the waters, fully manned and equipped, to go forth upon the broad deep which God has spread before it in the spiritual needs of our own nation? Shall ten thousand dollars be, as for the last year it was, the limit to the contributions of American Baptists for Home Missions; or will you rise, brethren, in the strength of the Lord, to task your own strength, sweep past the moderate bound assigned you by the Resolution which heads this appeal, and say, "What is needed shall be given, though it multiply tenfold the amount heretofore contributed to this good work." And allow us, brethren, to remind you that, whilst as dying men, what we do needs to be done speedily and with all our might, what, also, is done for the great Western Valley, the repository of our national strength, and the garner of our hopes as a people, must be done promptly, and mightily, if it is to tell on the forming character of its growing population. To the churches of the South and the East, their brethren in the middle States present, then, the claim of the West; and for the wants of their common country implore their aid in the name of their common Redeemer. In this matter who is on the Lord's side?

By order, and in behalf of the Executive Committee,  
JONATHAN GOING,  
Cor. Sec. A. B. H. M. S.

An Anti-Slavery Society of 115 members, was organized in Georgia (Vt.) on the 7th inst. Rev. Roswell Meers, Pres. Solomon Bliss, Secretary. Spirited resolutions were adopted.

## THE PRAYER OF FAITH.

To the Editor of the Vermont Telegraph:—  
DEAR SIR,—You will confer a favor on one who professes to be a friend to truth, by giving this enquiry a place in your paper; and also by giving an explanation to the remark referred to, for which I presume you hold yourself measurably accountable, it having been admitted into your columns under your particular inspection.

In looking over your papers of December 31st, and January 7th, I was highly gratified in perusing the extracts from the Rev. Mr. Finney's Lectures on the Prayer of Faith, until I came to his sixth proposition, in which he says, "It is often asked, is it our duty to pray the prayer of faith for the salvation of all men?" to which he replies, in answer, "No; for that is not a thing according to the will of God. It is directly contrary to his revealed will."

Now, Sir, as you have admitted these remarks into your columns, will you have the goodness to inform an anxious enquirer, what part of mankind, definitely, it is God's revealed will that should not be saved, so that if an unworthy deed should be permitted to address a throne of grace, he may offer his requests in accordance with the will of God. My Bible tells me that it is God's will that all men should be saved. I therefore feel constrained to pray for all. Yet all men may not be saved. But this does not destroy God's will concerning them, or the provisions made for them.

I would further enquire, what you think that individual prayed for, who Mr. F. says he had known to pray as if he would do violence to Heaven, and then had seen the blessing come as plainly in answer to his prayer, as if it was revealed, so that no person would doubt if any more than if God had spoken from heaven? He further says in relation to this individual that he used to take the map of the world before him, and pray, and look over the different countries and pray for them, till he absolutely expired in his room praying. Was it for those individuals whose salvation God had revealed, or was it that men might no longer be blinded to their souls' best interests, but improve that rich provision which God had made in the gift of his Son, in that he had tasted death for every man.

We are also told, that whosoever will may come. I am therefore constrained to believe that God has designs of mercy for all, and it only remains that our wills be swallowed up in the will of God, that all may be saved; for which, until I am better convinced, I hope I may be permitted to pray in faith for all men, hoping and trusting that it is in accordance with the revealed will of God.

W. M.

REMARKS.  
Our brother is certainly "permitted to pray in faith for all men," if he can. In endeavoring to answer his queries, we will in turn propound some questions. And

1. Is the prayer of faith lost?

Let the Savior answer. On this point his teaching is explicit and full.—"Ask, and ye shall receive." "And whatsoever ye shall ask in my name, that will I do." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

2. Can there be faith without evidence?

No. Then there is only one other question.

3. Is there evidence that all men will be saved? If "W. M." says there is, we are at issue, and the proof must be brought forward.

But as he has said no such thing, we will not stop here to set up a man of straw, for the sake of demolishing it. He has, however, said—"My Bible tells me that it is God's will that all men should be saved." Very well. So the Bible teaches that it is God's will that all men should be saved. But do they? So too, it teaches that it is God's will that all men should refrain from murder. But do they? To conclude, that because God has benevolent desires towards all men, therefore we are in duty bound to pray for all, is to advance a non sequitur. It no more follows, than that because God is willing that all men should be saved, has made ample provision, and given universal invitation, therefore all will obey the truth and live.

Let us now go back and endeavor to draw a conclusion from the three questions propounded—or rather from the answers to them, concerning which answers there is probably no disagreement between us. If, then, the prayer of faith is not lost, i. e. if all who are prayed for in faith will be saved; and if it is evident that all will not be saved, it must follow that God does not require us, nor permit us, to pray the prayer of faith for all men. It would be requiring an impossibility. God is no tyrant, that he would require us to do what he has taught us we cannot do; and there could be no greater tyranny than to require us to believe against the evidence which he himself has given us.—Who ever uttered the following prayer in faith? "O Lord, save all men." If such a prayer never could be made in faith, there is no propriety in saying that it ought to be—that it is duty to make it.

This doctrine being true, it does not, as a matter of course, lay those who believe it under obligation to point out, reckon up, and specify what individuals will be saved, and what will be lost. "Secret things belong unto the Lord our God." We are to feel benevolently towards all, as God does. It is most natural that we should desire the salvation of all, as he does. Moreover, as he has extended the invitation to all, and shown the command to repent to be of universal obligation; and as he has commanded us to preach repentance to all, it is our duty to preach, and to labor to give the Bible to all, as we have ability and opportunity. We may, and ought, to pray, "Thy kingdom come"—as the man probably did who prayed so earnestly with the map of the world before him—and as he probably did, we should

pray for a blessing upon the means using for the spread of the gospel among all nations and tongues.

It is possible that Mr. Finney is misapprehended. The misapprehension may be our own. We understand him not to design any restraint upon the frequency, or the fervency, or the amount of prayer that it would be the privilege of "W. M." or any other one to indulge in. But he would not have our time & strength wasted, God mocked, and our own sensibilities stupefied, by cold, heartless, vague, indefinite prayers.—He would have us set up a specific object, and pray considerably; and not rashly thrust ourselves into the presence of the Almighty, praying for every thing and anything—for absurdities, irrationalities, and impossibilities. To find specific objects, he tells us plainly that we are to consult promises, prophecies and providences. We are to search the Scriptures, study human nature, watch the leading of the Holy Spirit, & inquire of the Lord what he will have us do, holding ourselves in readiness to obey, and do something. Unless we have greatly misunderstood the man, the lecture before us does not call for a diminution, but, on the contrary, for an increase of the prayer of faith.

WAR.—It may have excited wonder in some, that the President's Special Message was accompanied by no remarks in the Telegraph. On the subject of war generally, our opinions have been expressed from week to week, in the articles that have been appearing from the able pen of Wm. Ladd of Maine, General Agent of the American Peace Society, over the signature of "Philanthropist," which will appear at the conclusion. More would have been said on this subject editorially, from time to time, but for these instructive articles from one altogether better acquainted with the subject than we are, or perhaps ever shall be. War is one of the greatest national follies—one of the greatest national scourges—one of the greatest national sins. It is evil, and only evil—sinful, and only sinful.

As to the matter now pending between this nation and France, to give an opinion at this time as to the issue, is at best only to guess. Our views of the measures pursued in the present administration towards France, are founded in no prejudice or personal pique either for or against any political party. A disposition for war is equally lamentable, whether discovered in President Jackson, Ex-President Adams, or any other man of influence. If we mistake not, Mr. Adams a year ago, made a move in Congress for the support of the measures then recommended by the President. Those measures were altogether more violent than what he has now recommended. Let men be consistent. Let those who oppose war, oppose it in John Quincy Adams, equally as in Andrew Jackson.

We deprecate the whole business of war, at all times and under all circumstances.—It is anti-Christian.—It is inhuman.—It is brutish. Christians at war? What! disciples of Jesus, the Prince of Peace, meet in mortal combat—dip their hands in each other's blood—prostrate each other's bodies lifeless,—then each ransomed spirit embrace the other, and fly away together on angels' wings, into the presence of the God of Peace? Christians, look at it! Imagine two Christian armies arrayed against each other for deadly encounter. Six months ago the commanders were together around our Lord's table—both ate from one plate—both drank of one cup. Now, before they commence the work of human butchery, they command the fife and drum to stop, while they offer solemn prayer to God. Heavens! What is the prayer? Why, that the Almighty will assist them in slaughtering their enemies! They go to the conflict. The victors, smoking with human gore, exult, and congratulate themselves on the Divine assistance they have received in doing this work of hell. To-morrow, by some fortuity, the victory turns the other way. And now again listen to the exclamation—"The Lord was on our side to-day!" Thus the Lord of Life and Peace is made the principal actor in this revolting scene—acting at once on both sides—just as though he had no other or better way to get his saints home to his bosom fast enough, but to set them at mutual destruction of the bodies which are the work of his hands.

While devils rejoice and angels weep, will not Christians mourn and pray over this awful delusion?  
"Thou shalt not kill."

LITERARY CONVENTION.—The last Burlington Sentinel contains a report of the proceedings of the Literary Convention, held at Hinesburgh, Jan. 13th.—Dr. Bates of Middlebury, President.—J. A. B. Stone of Hinesburgh, and J. B. Eastman of Montpelier, Secretaries.—The meeting was addressed by President Wheeler of Burlington College, Professor Hough of Middlebury College, Mr. Merrill of Middlebury, Mr. Converse of Burlington, Mr. Eastman and others.—Divers resolutions were passed, setting forth the evils of the present system of common school education, the waste of time and money; and urging that remedies be sought. The following gentlemen were appointed a Committee to call a

State Convention on the subject, at a time and place by them to be mentioned: Dr. Bates of Middlebury, Dr. Wheeler of Burlington, E. C. Tracy of Windsor, John Smith of St. Albans, Jacob Collamer of Royalton, Hadley Procter of Rutland, Samuel Prentiss of Montpelier, Charles Walker of Brattleboro' L. D. Farnsworth of Charlotte, and I. F. Readfield of Montpelier. Whether anything will be done on this subject, in Vermont, more than to make a noise and puff out swelling resolutions, remains to be told. We have already had too many abortions on this subject, to leave much confidence in future attempts.

ST. LAWRENCE (N. Y.) BAPTIST ASSOCIATION.—The twenty-third annual session was held at Nicholsville, September 9th and 10th, 1835.—Jed H. Green, Moderator.—R. S. Palmer, Clerk. The number of churches represented was 19—number of ministers, 18—whole number of communicants, 1840, including the last returns of churches not this year represented—adled by baptism during the year, 122.

Rev. Anthony Case of Cornwall is about to remove to Malone, Franklin Co. N. Y., and wishes his correspondents to direct accordingly.

It is stated in the last Middlebury Free Press that BERTHA GREEN, formerly of this town, now President of the Oneida Institute, has accepted an invitation to attend the annual meeting of the Vermont Anti-Slavery Society, which is to be held in Middlebury on the 16th and 17th inst.; also that the attendance of several other gentlemen of distinction from abroad is expected.

A Lent Book.—The editor of the Telegraph has lent to some friend—and he does not recollect whom, or whether a neighbor or some one at a distance—the work of Jonathan Dymond on War, edited by Thomas S. Grimké. Whoever may have it, will confer a favor by returning it by the first opportunity.

Horrid Massacre.—On the 28th of December the Seminole Indians took by surprise and slaughtered nearly two whole companies of United States' troops, on their way from Tampa Bay (Florida) to Cape King, under command of Major Dade. Only three out of 112, escaped, and these were badly wounded.

Important.—It is rumored, and is probably correct, that the government of Great Britain has kindly offered to mediate between the United States and France, and that the offer has been courteously accepted on the part of our national Executive.

Simultaneous Temperance Meetings.—Last Tuesday of the present month.

The snow has detained our last mails due from New-York and Washington.

APPOINTMENTS BY THE PRESIDENT.  
By and with the advice and consent of the Senate.  
John S. Horner, to be secretary of the territory of Michigan.  
William Marvin, to be attorney for the southern district of Florida.  
John Mills, to be attorney for the district of Massachusetts.  
James S. Green, to be attorney for the district of New Jersey.  
Peter Desnoyers, to be marshal for the district of Michigan.  
Norris Wilcox, to be marshal for the district of Connecticut.  
James Points, to be marshal for the western district of Virginia.—Globe.

NOTICE.  
The next meeting of the Addison County Ministerial Conference, will be held at Br. Case's in Cornwall, the third Wednesday inst. at 10 o'clock A. M.

ESSAYS.  
Saul's thorn in the flesh. Br. Case.  
Best manner of dealing with impenitent sinners. Br. Carpenter.

Best manner of dealing with those who once believed they had been regenerated, but now appear to take no interest in the cause of religion. Br. Fletcher.

How can churches best co-operate with their pastors in promoting a revival of religion? Br. Miller.

Design of the Lord's Supper. Br. Angier.

Duty of believers to make a public profession of religion. Br. Wright.

EXEGESES.  
1 Pet. i. 8. Br. Wright.  
Mat. xxv. 46. "Case."  
Gal. iii. 20. "Carpenter."  
Luke vii. 28, last clause. "Miller."  
Heb. vii. 3. "Angier."

Br'n Dodge and Moore continued in their former appointments.  
A. ANGLIER, Clerk.  
Orwell, Feb. 1, 1836

COUNTY TEMPERANCE CONVENTION.  
At the Rutland County Temperance Convention, held at Rutland on the 5th of March, 1835, a committee was appointed by that body, whose duty it should be to call another temperance convention whenever they should deem it expedient. This committee have decided to call a convention, to be held at the Congregational meeting-house in Brandon, on the second Tuesday of March, to commence at 10 o'clock A. M.

The Temperance Societies of the different towns in the county are requested to appoint delegates at their "simultaneous meetings," or at any other convenient time, to attend said convention.

At a meeting of the friends of Temperance, from different parts of the county, held at Rutland on the 2d of February, it was proposed that the following subjects be discussed at this convention, viz.

1. The duty of the Legislature to prohibit the traffic in ardent spirits.  
2. The immorality of the traffic in ardent spirits, and the evils resulting from such traffic.  
3. The duty of temperance men to abstain from all intoxicating drinks.

It is particularly desired that every town in the county should be fully represented, as the above subjects, and others, involving the deepest interest of the temperance cause, will be discussed.  
W. C. KITTRIDGE, County Temp.  
J. W. HALE, Committee.  
HORACE GREEN, Secretary.

For one, we sincerely thank the County Temperance Committee for favoring Brandon with the next meeting, and hope to see a full delegation from all town societies. Let the attendance comport with the importance of the subject to be discussed, and we may look for important and salutary results.

SECOND ANNUAL MEETING  
Of the Vt. Anti-Slavery Society.  
The second annual meeting of the Vermont Anti-Slavery Society will be held in Middlebury on Tuesday and Wednesday, the sixteenth and seventeenth days of February next. It is hoped that every auxiliary society will be represented by two or more delegates, and that the friends of the cause, in every part of the state, so far as practicable, will attend; as subjects of great importance will come before the society.

By order of the Executive Committee.  
C. L. KNAPP, Rec. Sec.  
Jan. 19, 1836.

The Ministerial Conference of the Shaftsbury Baptist Association will hold its regular quarterly meeting at Shaftsbury Centre, on the third Tuesday of February instant, at 10 o'clock A. M. Sermon by Br. Willis.

W. WALKER, Secretary.  
Feb. 10, 1836.

BRANDON LYCEUM.  
QUESTION FOR DISCUSSION, FRIDAY EVENING.  
As adjourned from last week:  
Are the measures of the Abolitionists based upon correct principles?  
Meeting at the school-house, North of the Baptist Meeting-House.  
By order,  
D. S. MURRAY, Sec. pro tem.

WEEKLY RECEIPTS.  
Rev. L. Fisher 1.50 E. Fails 72  
Wm Harris 1.50 Henry Hammon 1.28  
Ass W Perkins 1.50 David Ingraham 2.00  
Joseph Cummins 1.50 Phineas Howe 2.00  
Rebecca Davis 1.50 D T Waymouth 1.50  
John McMullen 50 Jacob Ide 1.50  
Charles Hopkins 50 Joshua Morse 2.00  
Rev A. Case 2.69 P P Spears 2.00  
Enoch Hebard 2.00 Norman Rowe 1.25  
Leonard Fisk 2.00 Luther Smith 1.50  
J W Cheney 1.25 Oliver Eldridge 1.50  
David Kelsey 92 Daniel Howe 1.50  
Sylvester Scott 1.50 Dea Hiram Smith 50  
E K Grant 2.00 Dea Caleb Smith 1.50  
Geo W Perkins 1.00 Aaron Hines 1.50  
Luther Whitton 1.50 Arad Whitney 1.75  
E Stiles 1.50 Dea J G Chapman 50  
L Hall 1.50 Rev E Hurlbut 1.50  
J T Clapp 1.50 J Sherwin 1.50  
Myron Durand 50 Owen Spalding 3.00  
Nathan Perry 50 C Choate 2.00  
Ous Whitney 2.00 John Perry 2.00  
Emery Hills 2.00 J Knowlton 2.00  
Geo W French 2.00 L Pierce 2.00  
James C Stone 1.88 S Briley 2.00  
Isaac Parker 1.00 W Crowningshield 2.00  
Andrew Squier 2.40 G Brimhall 2.00  
Stephen Bush 1.00 James Allen 2.00  
Levi Royce 1.00 Alven Hovey 8.00  
Geo McEwen 1.90 Robert Myers 2.00  
Amherst Lee 72 John Myers 50  
Alven Hatch 2.00 Wm Howard 1.50  
Thomas Town 2.00 J Fuller 1.50  
Richard Cobb 2.00 N Bauldin 1.50  
Elijah Perry 2.00 T. Hoar 1.50  
S. S. Fawcett 75 Z. Jettis 1.50  
Rev. I. Persons 1.50 T. Vickery 1.50  
H. Ingraham 75 P. T. Bullard 72  
Josiah Dana 1.50 Ariel Bozworth 2.00  
F. A. Edwards 1.50 R. B. Hovey Esq. 2.00  
Eliza Field 75 Hiram Chaffey 2.00  
A. Johnson 1.50 P. Allen 2.00  
G. Wilson 1.50 Edward Flint 2.00  
Dea. M. Darling 2.00

MARRIED.  
In Weathersfield, on the 19th ult. by Rev. D. Burroughs, Mr. ABRAHAM W. FERRY, of Johnson, to Miss LUCY HALE. Also, on the 27th ult. by the same, Mr LORENZO TRUSSELL, to Miss JOANNA GROUT, both of Weathersfield.

In this village, on Thursday evening last, by Rev. Mr. Thomas, Mr. JUSTUS BENSON, of Benson, to Miss ELIZA A. daughter of Dea. Caleb Knowlton.

DIED.  
In Chester, 25th ult. Mr. SAMUEL JOHNSON, aged 58 years. He left the world rejoicing in the triumphs of faith.

In Huntington, on the 11th ult. Mrs. LUCINDA, wife of Mr. George Small, in the 45th year of her age—leaving a disconsolate companion and five children to mourn her irreparable loss. She commanded the love and esteem of all who knew her. She was a member of the Baptist Church in that place a number of years, and gave good satisfaction to the Church; and to the comfort of her friends and a numerous circle of acquaintance, and to the consolation of her own soul, she died in the triumphs of the Christian faith.—[Communicated.]

THE BRANDON ANTI-SLAVERY SOCIETY.—will hold its first annual meeting, at the East School House, in this village, on MONDAY EVENING next, commencing at 6 o'clock.

LELAND CLASSICAL AND ENGLISH SCHOOL.  
THE Spring term of this institution will commence the first Thursday of March. The advantages offered to young gentlemen preparing for college, or active business, or to young ladies qualifying themselves to teach, are second to none in the state. Under the superintendence of Mr A. F. TILTON, A. B., as Principal, this academy has already secured to itself an extensive and generous patronage.—The testimony of the trustees is confirmed by that of the students who have enjoyed his instruction, that Mr Tilton possesses a rare combination of talent and qualifications which render him an unusually successful teacher of youth. The trustees do therefore most cordially commend this institution, now under his direction, to the patronage of all who are intending to pursue a thorough course of study.

LECTURES, by the principal and his assistants, will be given both in the male and female department, on all the various branches of education—mineralogy, geology, botany, chemistry, philosophy, natural, moral and intellectual, will be among the prominent subjects for lectures.

This institution is pleasantly located at East-Townshend, a beautiful and flourishing village on the stage road between Brattleborough and Bellows Falls, being seventeen miles from each place. The academy buildings are finished, with commodious study rooms, which are rented to students at \$1 25 and \$1 50 per term.—Board at the Steward's house, connected with the institution, is furnished at \$1 00 per week—in private families in the village, for \$1 25 per week.

TUITION PER QUARTER  
Greek and Latin Languages. \$3 50  
French Language 4 00  
English branches 3 00  
PETER R. TAFT,  
Pres. of Trustees.  
Townshend, Feb. 1, 1836. 20-4

N. CARR & CO.  
WHOEVER is indebted to the above firm for carding wool or dressing cloth, will hereafter make payment only to N. Carr, or to the subscribers, who have the BOOKS in readiness for settlement.  
C. W. & J. A. CONANT  
Feb. 3, 1836. 20-3w.

GOSHEN TURNPIKE COMPANY.  
NOTICE is hereby given, that the first meeting of the Goshen Turnpike Company will be held at the public house of M. W. Birchard, in Brandon, on Tuesday the 28th day of March next, at one o'clock P. M. for the purpose of choosing a President, Clerk, Directors, and such other officers as they may think proper when met.

By order of Law,  
JOHN CONANT.  
All persons interested in the proposed road, are invited to attend.  
Brandon, Feb. 11, 1836. 20-3.

AMERICAN MAGAZINE.  
OF Useful and entertaining knowledge.  
Volume II. Published by the Boston Bewick Company. No. 47, Court st. The publishers are encouraged by the flattering reception and extensive circulation of the Magazine for the year past, to prosecute the work with renewed assiduity; and with a constant desire to fulfill the promise made in the outset of the work—We intend to "stick to our text; and to serve those who have so liberally cheered us with their kind patronage, with what is useful and pleasant." The *Utile et dulces* shall still be our object and aim.—We do not presume to instruct the veteran and erudite scholar who has spent thirty or forty years in his study; nor to lay open those hidden mysteries of nature which have escaped the ken of the most inquisitive. Nor do we expect to approach as near to the moon or the other planets as to tell what are the trees, or the birds & animals, which may there grow, or live and move. We leave such extraordinary feats to those who are more visionary, or more daring than we are. But we hope and intend to keep up the character and spirit of the Magazine, in presenting solid and useful articles, which may be instructive to a portion of our readers, and not considered wholly unimportant to literary men. We consider the whole United States as our field, though not ours exclusively; and we ask the favors of persons of taste and science to communicate important facts, and natural scenes & works of art, for the benefit of all our friends.—As republicans we feel that we are of the same family as those in the south and in the west—as friends of improvement or good morals and good learning, we wish also to be considered of the same family.—If we can do anything by our labors to increase and strengthen this sentiment and feeling, we shall be ready to do the work.

We would call the attention of our present subscribers to the terms of the Magazine, and to the notice in our last number relating to the subject. It is very important for us to know who propose to continue taking the Magazine, and to receive the very small sum charged for it in advance.  
GEORGE G. SMITH, Agent.  
Boston, Sept. 1835.

All letters and communications, from Agents and others must be Post paid.

Received for the Vt. Lit. & Sci. Institution of Rev. A. Wait, \$11.00; also for the Baptist Convention of Vt. by Almond Hall 50 cts.; of widow Beckwith 50 cts.; also of Elijah Bronson Treasurer of the Baptist Church in Hardwick for Home Missions, \$26.00.

JOHN CONANT, Treasurer.